OFFICES

OF

DEVOTION,

SUITED TO THE

PRINCIPAL BRANCHES

OF

NATURAL RELIGION.

BY

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MDCCLIV.

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OFFICES OF DEVOTION, *etc.*

On man's natural power to find out GOD.

O ETERNAL and ſovereign Spirit!——who art the light and life of the world; we cannot but eſteem it an eminent diſtinction, which thou haſt conferred upon our nature, that we are capable of knowing thee, the centre of all perfection, and the ſource of all good. Thy works, O GOD, are immenſe, full of

wonder, and demanding everlaſting praiſe. And to vary the ſcenes of exiſtence, for the largeſt and moſt diffuſive communication of good, thou haſt been pleaſed to form innumerable other beings, beſides mankind, endued with life and ſenſe; who, through the imperfection of their make, can neither *diſcern* thy power which upholds, thy preſence which animates, nor thy kind and gracious influence, that chears and comforts their frame.

But thou haſt planted a *ſpirit* in man, to which thine almighty inſpiration hath given ſuperior meaſures of underſtanding. And we pray,—— that this nobleſt part of our compoſition may never ſink ſo far below its

dignity, and the end of its peculiar creation, that it may never fall into ſuch a ſtate of error and wretchedneſs, as to be *alienated* from thy ſervice and honour. Fix in us a ſteady conviction, that, from our natural capacity of knowing thee, our moſt *refined* pleaſures, and ſureſt ſupports ſpring; and that theſe, while we are fitly diſpoſed to receive and enjoy them, and thou, O GOD, who inhabiteſt eternity, continueſt to exiſt, can never fail. Impreſs theſe thoughts ever upon our minds,——that all virtue, by reſulting from thine *all-wiſe conſtitution* of nature, is more firmly eſtabliſhed, as an univerſal and unalterable tie; that its beauty and excellence are more clearly illuſtrated, and its authority more ſtrongly

inforced, by its being a *law* of thy *ſupreme government*; and that all power, honour, order, every thing great and good, every thing lovely and deſirable, are contained in, and muſt be originally derived from thee.

And under a deep ſenſe of this moſt ſure and important truth, that without the belief of thy being, and watchful providence, utter uncertainty of happineſs, and apprehenſions full of dread, muſt be diffuſed throughout the whole moral world, we have the higheſt reaſon to rejoice, O thou *firſt all-creating power*, that thy bright and glorious footſteps, and the evidences of thy being, ingraven in ſhining characters, may be diſtinctly traced, through every part of

the vaſt ſyſtem of nature. By the numberleſs effects of intelligence and power which we clearly ſee, not one of which could be the cauſe of its own exiſtence, we are neceſſarily led to acknowlege and adore thee, as the firſt and univerſal cauſe, the maker of heaven and earth, and of all things viſible, and inviſible; the former of all material ſubſtances, and the father of all ſpirits. And as the whole of this ſtupendous fabric was thy *deſigned* and *free production*, ſo, to convince us, that every thing in it is continually dependent upon thee, thou haſt made it in all its parts, and with all its beauties, efficacies, connections, and uſes, unfixed and fluctuating, and ſubject to infinite *changes:* So that thou canſt *alter* as thou

pleaſeſt, or *deſtroy* in an inſtant, all that thy right-hand of power and majeſty hath *formed.* To thee, therefore, would we always direct our views, O *ſelf-exiſtent* GOD! who waſt unchangeably the ſame, before the *mountains were brought forth*, or *ever the foundations of the world* were *laid* —to ſupport our frame, and uphold that being, which thou haſt been pleaſed to vouchſafe unto us——and to preſerve us, by humble acquieſcence and duty, inſeparably united to thee, and in the enjoyment of a dignity and happineſs ſuited to our rank, for ever.

LET us, with profound devotion, celebrate thy praiſe, for the greatneſs of thy majeſty, and wiſdom, diſplay-

ed in the immenſity of the works of nature, their correſpondence to each other, their exact proportions; in the exquiſite ſtructure of particulars, and the harmonious order, and magnificent compoſition of the whole. ——*All thy works*, O GOD, *praiſe thee:* The bleſſed inhabitants of heaven, who have been witneſſes to the wonders of thy creating might, magnify thee: And may all thy rational creatures, as if inſpired by one ſpirit, join in this holy act of *adoration*, and ſay, *Thou art worthy*, O LORD, *who ſitteſt upon the throne, and liveſt for ever and ever, to receive glory, and honour, and power. For, thou haſt created all things, and for thy pleaſure they are and were created.* Amen.

A ſhort prayer; being a continuation of the ſame ſubject.

AND now having diſcovered thee, O great cauſe and author of nature,——*that* thou art, and, in ſome meaſure, *what* thou art; we commit ourſelves to thy continual guidance and direction. Do thou, whoſe all-powerful word did at firſt command *light* to ariſe out of *darkneſs*, aſſiſt our ſincere and humble enquiries, that we may *find* out *more* of thee, and be led on to diſcern more diſtinctly, what *attributes* we ought to aſcribe unto thee. Diſpel, in part, our ignorance, and thoſe clouds of error, that are apt to attend our moſt ſerious and impartial reaſonings,

upon a ſubject ſo ſublime, and, in its full extent of glory, incomprehenſible. And from what we certainly know of thy wonderful works, let us learn a rational ſubmiſſion, and confidence, in thee, as to thoſe innumerable other things, that at preſent remain concealed from us, and wrapped up in darkneſs. Let not *pride* and *preſumption* miſlead us. Let not low and irregular *paſſions* debaſe, and enfeeble, our underſtandings. Let not any corrupt *prejudice* darken our minds, and intercept our views of thee. Let not *ſuperſtition*, by diſturbing our imaginations, and alarming our fears, betray us into diſhonourable and impious conceptions of thee——by placing, on thine eternal throne of *ſupremacy*, an *idol*

whom we cannot truly reverence, or an object of *horror* that we cannot love. But be pleaſed to grant, O father of our ſpirits! that, ſo far as our faculties can extend, we may *ſee thee as thou art*, and form juſt and worthy notions of thine infinite excellence. May our knowlege of thee purify and elevate our hearts, and make us *partakers of a divine nature.*

And whilſt thine eternity, and ſelf-origination, (aſtoniſhing and unfathomable attributes!) fill our ſouls with admiration and a ſolemn awe; let us not bewilder ourſelves in bold conjectures, and vain attempts to explain, what is ſo far beyond the utmoſt ſcope of our reaſon. But let

us be contented with knowing thus much, and animated to purſue ſteadily the great end of our being, by this pleaſing reflection——that there is, and will continue to be for ever, a wiſe, juſt, and good principle of eternal and reſiſtleſs power, to preſide over, diſpoſe, and guide to happineſs, the univerſe of rational beings.

AND as *thou*, O LORD, art in *thyſelf*, and in thine eſſential attributes, ſuch let our principles of *religion* always be; deſpiſing all weak and trivial mixtures, diſclaiming every thing unſocial, every thing gloomy and terrifying, (unleſs to wilful and incorrigible vice;) that it may appear in a light, honourable to thee, the

univerſal Creator, and friendly to all thy creatures.——By a conduct ſtrictly comformable to the rules of ſuch a religion as this, ſo rational, wiſe, and in all reſpects worthy of thee, may we find that favour in thy ſight, which the light of nature teaches us to hope for, and which in theſe laſt ages of the world thou haſt expreſsly promiſed, by Jeſus Chriſt; through whom we would offer up to thee our ſupreme praiſes, and everlaſting homage. *Amen.*

Devotions and prayers ſuited to the unity of GOD.

O THOU infinite Creator of the world! as thy being, *thine eternal power and Godhead*, have, from the beginning of the world, been *clearly ſeen, being underſtood by the things that are made*—We likewiſe acknowlege, that all nature loudly proclaims thee to be, the *only living* and *true* GOD; GOD *in heaven above, and upon earth beneath*, and throughout all worlds; and that there is *none beſides thee. Thou didſt ſtretch out the heavens* ALONE, *and hang the earth upon nothing*: And by reaſon of thy neceſſary being, thine independence, and immenſity, thy ſupreme power, and

wiſdom, thou art capable of creating all poſſible worlds, nor can any of thy works be rendered more complete, and admirable.

We, therefore, the creatures of thy power, and thy *reaſonable offſpring*, whom thou haſt made capable of celebrating thy praiſes, do moſt humbly adore thee, as *only good, only holy*; as the father of the intellectual and moral world, and the *bleſſed and only potentate*, who ruleſt ſupreme over all, *and who alone haſt immortality*. Both good and evil ſpring from thee; thou *formeſt* the *light* and the *darkneſs*: Thou *makeſt peace* and *createſt evil:* And all theſe *mixed* ſcenes, we humbly acknowlege, to be *wiſeſt* and *beſt* upon the whole,

and moſt exactly fitted to the different powers, and circumſtances of thy creatures.

AND we devoutly pray, O thou firſt and greateſt of all beings, abſolutely perfect, that to *thee alone*, we may ſolemnly and everlaſtingly devote ourſelves, and conſecrate the nobleſt powers of our ſouls. Let us not degrade thy tranſcendent majeſty, nor ſtain thy matchleſs glory, by imagining that any, either in heaven, or in earth, can be *likened to*, or *compared* with *thee*. Let us make thee the *ſupreme* object of our religious worſhip, the *only* object of our higheſt reverence, love, and adoration. Let our hope and confidence, ultimately, center in thee, as the ſource

from whence all our comfort muſt flow; as the original fountain of mercy, and the only ſovereign diſpenſer of happineſs and miſery, to us, and to the whole creation. May we approach *thy* throne, for greater degrees of wiſdom and purity; for the ſupply of our various wants; to relieve and ſuccour us, under all our diſtreſſes; to overlook our involuntary errors; to pardon, upon our ſincere contrition and repentance, our more groſs and heinous crimes; and to concur with our diligent and faithful endeavours, to ſtrengthen our ſouls; and correct every thing that is amiſs —That we may be thoroughly purged from all vitious habits and paſſions, and may acquire a ſteady and invincible reſolution to improve in univerſal

univerſal virtue, and in a nearer and brighter reſemblance of thee. In this way alone, O thou only GOD and Father of all! do we preſume to implore thy favour. Do thou graciouſly enable us *to be workers together with thee*, that we may, in our inward temper, be rendered fit objects of thy mercy. Afford us the communications of thy grace, only in that meaſure and degree which is moſt *wiſe* and *fit*, honourable to thy perfections, and conſiſtent with the general rules of thy moral government. May we venerate and ſtand in awe of thee, may we be contented and patient under all events, conſenting to be governed wholly by thy laws, and acquieſcing, with the moſt entire ſubmiſſion, in all the diſ-

penſations of thy providence.—— Being firmly perſuaded, that as thou art the *ſole ſelf-exiſtent firſt cauſe*, and the uncontroulable diſpoſer of all things throughout the univerſe; all other *powers*, all *ſecondary cauſes*, ſubſiſt every moment by thy continual influence; that there is, and can be, but *one* ultimate end of creation, and providence, purſued through the ſeveral periods of time, and to all eternity; and that nature, in all its operations, and the higheſt and brighteſt orders of intelligent ſpirits, are only thy *miniſters* to execute thy vaſt deſigns.

We would therefore rejoice in thee always, O thou *One ſupreme!* whoſe ſpirit animates, and acts unre-

ſtrained to the utmoſt bounds of all worlds. In thee, O GOD! we rejoice, who maintaineſt *one* uniform *order* in the government of the moral world, and haſt fixed but *one* univerſal and unchangeable law of all rational beings——that *in every nation*, they that *truly fear thee*, and, according to the degrees of light, and the advantages which they ſeverally enjoy, *work righteouſneſs*, may find *acceptance* with thee. To thee therefore, with whom alone is *the fountain of life*, who makeſt order to ſpring from confuſion, and good from evil, and haſt ſo graciouſly eſtabliſhed one certain method, by which all mankind may ſecure thy favour—— to thee, who liveſt, and reigneſt, ever *One* GOD, we deſire, as thy rea-

ſonable creatures, and *in the name* of *Chriſt*, to aſcribe ſupreme *unrivalled* glory, and everlaſting praiſes. *Amen.*

A prayer directed to GOD *as a ſpirit.*

O GOD! in this imperfect limited ſtate of our knowlege, and ſurrounded as we are with darkneſs, we deſire always to *ſeek after thee* with reverence and humility, and to continue our ſearches with ardour and earneſtneſs of ſpirit; that we may trace ſome of thy footſteps, and get glimmering notices of thee, where we never can fully comprehend thee.

WE are, notwithſtanding this, thankful for the rank of our nature, which thou haſt placed amongſt the nobleſt orders of thy creatures. And that we may not err through the

weakneſs of our reaſon, being placed at ſuch a diſtance from the light of thy throne, may we take the utmoſt care never to aſcribe to thee any properties, that have the leaſt appearance of *limitation* or *defect*. We ſee nothing, in the whole *material* world, that can give us the fainteſt idea, or yield the moſt diſtant reſemblance, of what thou art, or of the ſublime ineffable manner, in which thou exiſteſt. All theſe ſcenes, ſo aſtoniſhing, grand, and ſplendid, and ſhining with numberleſs beauties, are unintelligent, inactive, fading, tranſitory, and liable to an entire decay and diſſolution; and *reaſonable* beings alone bear any impreſſions of thine *image*. We are led therefore, in order to expreſs, in

the moſt juſt and proper manner, the exalted veneration which we have of thy matchleſs glory, to adore thee as a refined and perfect *ſpirit*, without *bodily* parts, ſenſations, or paſſions, and entirely diveſted of all *material mixtures*.

O THOU great incomprehenſible! *whom no man hath ſeen*, nor *can ſee*, whoſe *voice no one hath heard at any time*, nor *ſeen thy ſhape*, ſuffer us not to be ſo wofully infatuated, as to *worſhip thee*, who art a pure and infinite *ſpirit*, by ſenſible images, or viſible ſymbols of thy preſence and glory, which thou haſt not preſcribed. But conceiving of thee, as incapable of being in the leaſt degree impreſſed by outward ſhew and o-

ſtentation, let us *worſhip thee* with an enlightened underſtanding, and an uncorrupted ſincerity; and recommend all our adorations, prayers, and thanſgivings, to thine acceptance and favourable regard, by the purity of our ſouls, and the ſtrict and conſtant virtue and goodneſs of our lives. Let all the acts of devotion, which we preſume to offer up unto thee, not conſiſt in mere bodily proſtrations and ſervices, nor in heat of fancy, and the raptures of a wild enthuſiaſm; but be ſober, calm, and rational. May they be in all reſpects ſo formed, and ſo conducted, as to be worthy to be preſented to a being of unerring and boundleſs wiſdom. Thus, O Father of our ſpirits! may we be of the number of thoſe,

whom thou *ſeekeſt* and requireſt, *to worſhip thee.* And grant, above all, that our moſt ſolemn offices of religion may not by corrupt views, or impure mixtures of diſſimulation and hypocriſy, be rendered an abomination in thy ſight: But let us offer up continually holy, ſublime, and *ſpiritual* ſacrifices, acceptable, *through Jeſus Chriſt*, to thee, *O king eternal! immortal, and inviſible*; to whom belong univerſal dominion and glory. *Amen.*

A form of devotion to be offered up to GOD *as omniſcient.*

O LORD! moſt wonderful in all thy perfections,—— as thou *art* GOD *from everlaſting to everlaſting*, and didſt, in the beginning, *lay the foundations of the earth, and the heavens are the work of thine hands*; ſo earth, air, and ſea, and *the heaven of heavens, cannot contain thee.* Thou not only art, and always muſt be, preſent with every part of the real univerſe of beings, and where-ever any part of *thine own creation* ſubſiſts; thy preſerving providence, thine animating ſpirit, thine efficacious influence diffuſed through the whole, not only ſupports the worlds that *now are*;

but as thou exiſteſt in the infinite ſpaces, beyond the utmoſt bounds of all worlds, thou muſt be capable of unlimited exertions of thy power and goodneſs, and of creating new orders of intelligent beings, to praiſe thee, and to be made happy by thee, *for ever*.

And (as cloſely connected with thine *omnipreſence*) we adore thine *amazing knowlege*, which reaches to, perceives with an infallible certainty, and thoroughly comprehends, all ſubjects that are capable of being known: which is completely acquainted with whatever does, or can, *exiſt*; and with whatever is, or can be, *true*, with reſpect to all beings, and all the

properties and circumſtances of things.

We acknowlege, in this reſpect, as well as in others, the infinite diſtance that there is between thee and us; and that the moſt exalted of mankind, from their own experience, and the operations of their own powers, cannot riſe to the leaſt diſtinct conception of the *manner*, in which thine infinite underſtanding diſcerns the moſt minute parts of nature, and much leſs, *how* it takes in at once the vaſt expanſe of the creation, and, in one view, comprehends all the poſſibilities of things. We acknowlege, that, by what paſſes within ourſelves, we can learn little more, than that the *wonderful ways*

of thee, O GOD! who art *perfect in knowlege*, are by us inſcrutable, and infinitely remote from our circumſcribed and ſcanty faculties. We deſire therefore, with the deepeſt humility, to worſhip before the throne of thine infinity: being fully convinced, that we can then, only, entertain worthy and reſpectful ſentiments, (though ſtill infinitely diſproportioned to the ſubject) when we raiſe thy divine omniſcience, as far as is poſſible, above the utmoſt efforts of all created underſtandings; and ſuppoſe it, in the height, and depth, and glorious extent in which thou poſſeſſeſt it, to be *incommunicable* not to us only, but to all finite natures.

THY knowlege, O GOD! is un-

clouded and univerſal light, in which thou ſitteſt enthroned; though, with reſpect to us, *clouds and darkneſs are round about thee.* Let the *angels of light* praiſe thee, to whom, thou haſt been pleaſed to communicate more extenſive capacities, for diſcovering the wonders of thine omniſcience. And let all mankind chearfully join, (to thoſe of the bright celeſtial hoſts, that are round about thy throne) their fainter and more imperfect praiſes: eſteeming it their honour, and the moſt worthy employment and exaltation of their faculties, to bear a part in this glorious harmony. Let earth unite with heaven in rendering the homage that is due to thee, whoſe *judgments are*

unſearchable, and thy ways paſt finding out.

NATURE, in its moſt hidden receſſes, lies all *unveiled* and *open* to thy view: for ſhe is thy *creature*. All things that now *are*, and the *preſent* actual ſcene of things for ever, muſt be entirely ſubject to thy clear and infallible diſcernment: *Thine eyes*, O LORD! *are in every place; thou lookeſt to the ends of the earth, and ſeeſt under the whole heaven.* Equally known likewiſe, to thine infinite underſtanding, are all *paſt* events; all thine own works, and all the deſigns and actions of thy creatures, from the *beginning of the world.*

BUT, O GOD! when we carry our

devout contemplations beyond all this, and adore thy ſtupendous omniſcience, not only as reaching to all the *preſent* and the *paſt*, even to the utmoſt limits of the univerſe; but perceiving as diſtinctly, as if they were actually preſent, remote and dark *futurities*, and giving a kind of determinate being, in thy vaſt unbounded mind, to all *poſſible* events—— When, O eternal fountain of intellectual light and truth! we celebrate with humble piety, this matchleſs and ineffable glory of thy nature; our faculties are ſwallowed up, and in a manner loſt, in ſo deep and immenſe a ſubject.

MAY theſe thoughts never be eraſed from our minds; but impreſs upon

upon us a more ſerious and awful veneration of thee, the great original, and everlaſting ſupport, of univerſal life and being. May we be inſpired with a ſpirit of holy admiration, and praiſe. May we be ſtruck with a juſt ſenſe of our own meanneſs, and of our being, if compared with thee, *leſs than nothing and vanity*. May our reaſon be in our own opinion (thoroughly purged from all remains of pride, and preſumption) ſo debaſed, and, in compariſon with infinity, ſo contracted and deſpicable, that we may readily ſubmit to thy guidance, and be always diſpoſed to receive thy pure and divine illuminations. May our ſpirits be reduced to that proper order, ſo modeſt, calm, and teachable, and open to inſtruction;

that we may maintain a conſtant, uninterrupted intercourſe with thee, *with whom is no darkneſs at all.* And, that we, O bleſſed GOD! (to whom thou haſt been pleaſed to communicate a ray from thy ſupreme intelligence) may attain to a greater reſemblance of thee; let us according to our ſeveral powers, advantages, and *ſtations* in life, ſteadily purſue, and endeavour to excel in, all important and uſeful knowlege. Deliver us more completely from the infatuations of indolence, and pride; from the blind and inſlaving power of prejudice, and vice. May the improvements of knowlege be delightful to our ſouls. Let us prefer the pleaſures of the underſtanding, which enoble our frame, and gratify our

moſt refined deſires, infinitely beyond the unworthy, unſatisfying, fleeting, ſatisfactions of ſenſuality, and a brutal life. And do thou preſide over, and direct, all our enquiries in ſuch a manner, as that we may be preſerved from every dangerous and fatal error; and led to diſcern all thoſe truths, which are either neceſſary, or of great importance, to our happineſs.

But, above all, we pray, that the increaſing light of our minds may have ſuch a bleſſed effect upon us, as to produce ſuitable degrees of inward refinement, ſtrength, and dignity; and render all our virtues more reſplendent and amiable. Let us look upon ignorance *itſelf*, as the ſoul's nakedneſs and ſhame; and upon the

corruption of our principles of conduct, thorough wilful vitious ignorance, as its greateſt infelicity.——
Theſe our humble petitions, we are encouraged to offer up unto thee, (in comfortable hope of thy gracious acceptance, and condeſcending favour,) O *our heavenly father!* who art the former of *all ſouls*, to which thou haſt an eaſy acceſs; and canſt guide and influence them in various ways, that are conſiſtent with thy wiſe government of the moral world, and with the *free exerciſe* of their natural powers.

The ſame continued.

WE deſire to continue our acts of devotion, and our earneſt ſupplications to thee for farther help, O LORD! *who has ſearched us, and known us. Thou knoweſt our down-ſitting, and our up-riſing,* thou *underſtandeſt our thought afar off. Thou compaſſeſt our path, and our lying-down, and art acquainted with all our ways: and there is not a word in our tongue, but, lo! O* LORD! *thou knoweſt it altogether.* Let theſe conſiderations deeply affect our hearts, and raiſe, and preſerve, in us, an habitual regard to thee, and fear to offend thee. Let us never be ſuch ſtupid and daring ſinners, as to allow ourſelves under thine intimate

view and *inſpection*, in the indulgence of impure and extravagant paſſions; or in any practices, which our reaſon, and thy holy and immutable law, condemn, as a ſtain and blemiſh to our nature. In ſo awful and majeſtic *a preſence*, let us be aſhamed of all baſeneſs and diſhoneſty. Let us look upon thine approbation and eſteem, as the higheſt pitch of glory we can attain to; and to ſecure it, trample under foot the applauſes of our fellow-creatures, and all worldly honours. *Naked and open*, as our thoughts, deſigns, and works are *to thee*, and ſubject to thy righteous judgment, let purity of thought, circumſpection of ſpirit, and the ſtricteſt regularity of conduct, never forſake us. May we be ſtrongly convin-

ced, and live under the conſtant lively impreſſion, of theſe great truths ——that no diſguiſes can ſhelter from *thine eye*; that all arts and colourings of hypocriſy are vain; that *the darkneſs and the light are both alike to thee*; nor *is there any ſhadow of death, where the workers of iniquity can hide themſelves.*

And, O thou great *trier of the hearts of the children of men!* let not our ſpirits be depreſſed, and ſink within us; let not the ſtrength and ſteadineſs of our reſolution, or the ardour of our zeal for the ſacred cauſe of religion, and the honour of thy laws and government, in the leaſt abate; however we may be ſuſpected, ſlandered, vilified, and un-

juſtly perſecuted, by the craft, pride, and malice of the ungodly. Let us not, by a baſe, and cowardly renouncing our faith in thee, and the teſtimony of a good conſcience, give occaſion to the enemies of truth and mercy, (with whom worldly *power* and *gain* are *godlineſs*) to blaſpheme and triumph: but deſpiſing all their cruelty and terror, and deriving, ſo far as we are conſcious of our integrity, inward encouragement and comfort, from the contemplation of thine omniſcience, may we be *ſtedfaſt and unmoveable*, and *always abounding in the work of the* LORD.

AND, O GOD! while we nobly aſſert, and with calmneſs, firmneſs, and intrepidity of mind, contend for

our own freedom and independency, but on thee alone; let us ſincerely abhor, and to the utmoſt of our power oppoſe, all uſurped *dominion* over the *faith* and *conſciences* of others. Keep us from being tranſported by a blind intemperate zeal, or an impoſing violent ſpirit, to pronounce raſh and uncharitable cenſures upon the final ſtate of any of our brethren; leſt we incur the heavy guilt of invading thine awful prerogative, before the tribunal of whoſe omniſcience only, the *hearts* of men are cognizable, and who alone *art able to ſave, and to deſtroy.*—— Where-ever our lot is caſt, and whatever our ſtation and rank of life may be, whether public or private, ſocial or ſolitary, of more enlarged, or

contracted influence, may we be equally careful to diſcharge every part of our duty to thee, *our father, who ſeeſt in ſecret.*

But let it be our higheſt concern, and the principal ſcope of our ambition, and of all our endeavours, to fix deep, in our minds, the *ſeeds* of univerſal goodneſs, and to cultivate and eſtabliſh pure, benevolent, and godlike *diſpoſitions*, being ſteadily perſuaded that no diſpoſition to mercy, no generous purpoſe formed, though it was not in our power to execute it, none of our moſt *concealed* and *hidden* virtues can eſcape thy notice, or fail of receiving, from thee, their due honour, and reward. And becauſe none of us can thoroughly *underſtand*

our errors, but we are all apt to be miſled by blind partiality and ſelf-deceit, in the judgments which we form concerning ourſelves, do thou, O GOD! who *knoweſt our frame*, *ſearch us* thoroughly. Illuminate what is dark, calm what is tumultuous, and reduce and regulate whatever is diſorderly; *if there is any wicked way* that is connived at, any *latent ſeed* of iniquity *in us*, diſcover it to us, and enable us to root it out, and *lead us in the way everlaſting*.

WE ſee, O great and bleſſed GOD! with concern and horror, that thine *immenſity*, and *all-piercing eye*, are apt to excite dread and averſion in corrupt and vitious minds. And, being deeply affected, with what we

know muſt be the extremely miſerable ſtate of a defolate, fatherleſs, and ungoverned world of rational creatures; and ſtruck with a ſtrong ſenſe of compaſſion for theſe fatally deluded ſinners; we pray, that they may be reclaimed from this moſt unnatural depravity.——Save them, O GOD! in ſome way or other that is *beſt known* to thine infinite wiſdom; how terrible ſoever it may be to their guilty conſciences——O, *ſave* them, *that they periſh not!*

AND together with them, we alſo pray moſt earneſtly for ourſelves, —that our reaſon may never be ſo totally darkened, nor any of us become ſo inſenſible of the moſt important privileges, and conſolations, of derived

and dependent natures, as to wiſh that it were *even poſſible* to fly from thy vital and efficacious *ſpirit*; that animates and diffuſes beauty, and order, and tendencies to happineſs, throughout the whole of created beings. May we rejoice in the aſſurance which we have, that thou being every where preſent, and the firſt power in the univerſe, art able to regulate all affairs in all places, and at all times; ſo that no confuſion can poſſibly happen, to perplex the plan of thy government, and obſtruct its main deſign.

But above all, from an ardent zeal for thy glory, and an earneſt deſire of the happineſs of all our fellow-creatures, would we mix the moſt

generous and ſublime *joy* with our praiſes; when we conſider the univerſe as thy *great temple*, in *every part* of which thou wilt for ever reſide, to accept, graciouſly, the rational and humble homage of *all* thy ſincere worſhippers——To thee, from this thine *holy*, moſt magnificent, and glorious temple, may adorations, prayers, and thankſgivings, be continually offered; and may all mankind be ſpeedily *viſited by the day-ſpring from on high*, and brought to join in one ſolemn form of devotion, with one heart, and one voice, aſcribing *glory to thee*, as the GOD of nature, and the GOD *and father of Jeſus Chriſt*, through him the great and *only mediator*. Amen, and Amen.

An adoration of the divine wiſdom.

O GOD! who art not only high above all *human* thought, but infinitely exalted beyond all finite conceptions, we humbly acknowlege that thou art in all things, and for all the peculiar glories of thy nature, moſt *worthy to be praiſed.*—But amongſt the divine perfections, which, by their united influence, conſtitute thy conſummate excellence, and render thy being of ſuch vaſt importance and uſe to the creation, we are bound, in a particular manner, to celebrate thine infinite *wiſdom*; which is underived, independent, and immutable; and in the degree in which thou poſſeſſeſt it, in its abſolute fulneſs,

in its neceſſary unalterable perfection, incapable both of increaſe and diminution, is thy matchleſs and ſole prerogative. We, therefore, moſt juſtly adore thee as *only wiſe*, and, upon this account, the *only potentate*, and fit to be acknowleged, as the ſupreme and ſole monarch of the world.

AND—in this thine univerſal rule we have the utmoſt reaſon to rejoice, when we conſider that thine immenſe and unfathomable wiſdom *directs*, and *guides*, all thine other glorious attributes, in their great and ſtupendous operations:——So that they all conſpire to promote the ſame end, and can never interrupt or obſtruct each other. Even thine unbounded power, O GOD! which might otherwiſe fill

us

us with dread and confuſion, is now become a pleaſing object of our contemplations, as we are aſſured, that it can never be exerted, but in producing what is *fitteſt* and *beſt*. And, O thou perfect excellence, infinitely lovely and adorable! it is thy goodneſs, as ſupremely wiſe, as it is adviſed, and conducted, and bounded, by wiſdom; that we eſteem a rational ground of our moſt chearful and exalted praiſes: and in which alone we deſire to confide, for the defence of the good which we enjoy at preſent, for the ſupply of our future wants, and the proviſion of happineſs ſuited to our whole nature, and to the general ſtate and order of the creation, both now, and for ever.

BUT, O GOD! though we would always acknowlege with profound humility, that it is impoſſible for us to form an adequate notion of thine unerring wiſdom, into the deep receſſes of which, nothing but itſelf can penetrate,——yet, at the ſame time, we are under the ſtrongeſt obligations to render thee our devout thankſgivings for the *evidence*, which thou haſt been pleaſed to afford us, that thou art really poſſeſſed of this unlimited perfection. We bleſs and adore thee, that thou haſt ſo dignified our frame, and adorned it with ſuch peculiar faculties, as may enable us to diſcern the harmony, and inviolable connection of thy ſeveral attributes: and to diſcover by that means,

with ſufficient clearneſs and certainty, *that* thou art, even when, with reſpect to degree and extent of excellence, we muſt be for ever incapable of knowing *how*, or *what*, thou art. And, as we are ſure, O GOD! from the operations of our own minds, that there is derived intelligence, and have reaſon to conclude, from the general order, and correſpondence, ——and gradual aſcent towards perfection, obſervable in all thine other works, that there are many different and more enlarged capacities of reaſon, diſperſed, by thy ſkilful and liberal hand, amongſt higher orders of intelligent ſpirits: in thee, who art the giver and diſpenſer of the moſt exalted powers of all rational creatures, we, with humble veneration,

acknowlege, that there is a ſpring of wiſdom, inconceivably beyond the utmoſt they are capable of acquiring, by a continual progreſs to eternity. ——And in thee, the firſt cauſe, and author of univerſal being, we adore a *fountain* of *wiſdom*, equal to the great work of creation; to the producing an unlimited extent of intelligent creatures; and capable of preſerving the whole, in an uninterrupted order, for ever.

But, O common father of all ſpiritual natures! as thou haſt been pleaſed thus far to unvail and manifeſt thyſelf to the pure natural reaſon of our minds, thou haſt alſo graciouſly adapted the frame of the viſible world, in ſuch a manner, as to

confirm and ſtrengthen theſe our inward convictions. In the general conſtitution of the univerſe, ſo far as it is ſubject to our ſenſes, or falls within the notices and contemplations of the human underſtanding, we trace *the work of thy fingers.*

We behold *wonders* of *wiſdom* comprehended in the minuteſt, as well as more obviouſly expoſed, though even there but in faint and rude ſketches, in the greater and more magnificent objects. The deeper we ſearch, the more *thine hand* appears, and the more we diſcern of inimitable and incomprehenſible contrivance. In thy marvellous fabric of nature, though compoſed of infinitely various parts, we ſee nothing but one

regular conſiſtent ſcheme. To the glory of thine eternal and unlimited wiſdom, we ſee nothing redundant; nothing ſhort and imperfect, in reſpect of the general intent and ſcope of being; nothing diſproportioned to its own particular nature and deſign.

NOR are there wanting, O GOD! among the works of nature, particular inſtances of thine immenſe wiſdom, the moſt ſplendid and illuſtrious, the moſt ingaging and admirable, to employ our ſublimeſt faculties, and afford abundant matter for our everlaſting wonder, reverence, and praiſe. For it is thou who haſt ordained and fixed the ſun in the firmament of heaven, ſo as to diſpenſe his light and heat regularly,

and in the moſt exact proportions, to its dependent planatory worlds—— Thou haſt marſhalled all the ſtars, in the niceſt order, and preſerved them in the proper places——Thou haſt *laid the foundations of the earth, that it ſhould not be removed*; till the time cometh for the diſſolution of the preſent ſyſtem, that thine eternal and inexhauſtible wiſdom may create new worlds. The whole *earth*, O LORD! we acknowlege, *is full of thy riches*, and affords moſt glorious proofs of thine infinite ſkill. And we have equal reaſon to adore *thy wonders in the deep*, which thou ſo greatly formed, and with ſuch amazing art, as to ſtrike the mind, at the firſt ſight of it, with a religious awe and admiration. We praiſe

thee, O ſupreme ruler of this vaſt and mighty *ocean! who haſt meaſured the waters* of it *in the hollow of thine hand:* that *thou haſt ſet a ſtrict bound which they may not paſs over, that they turn not again, to cover the earth*; that thou haſt appointed it to ſupply vapours and clouds, fountains and rivers, to adorn the earth with verdure and beauty, and for the ſupport and refreſhment of all its living inhabitants: that thou haſt placed in it *creeping things innumerable, both ſmall and great beaſts*, to adminiſter, in various reſpect, to the convenience and ſervice of thy rational creature, man. And we, above all, praiſe thee for this moſt illuſtrious effect of thy gracious wiſdom, that thou haſt made the watery regions, a means of

common ſociety, and mutual friend-
ſhip, to all mankind, of the moſt di-
ſtant nations of the earth. Thus, O
GOD! are we inſpired, and ſtrongly a-
nimated, by conſidering the greatneſs
of thy works, their admirable compo-
ſition, exquiſite beauties, and harmo-
nious and variouſly conſpiring uſes, for
the making all to centre in one com-
mon point of univerſal good,—to ma-
gnify thee, the great former and diſ-
poſer of the whole. *Mighty art thou,*
O LORD! *in wiſdom*, and thy thoughts
are very deep; thou art wonderful *in*
counſel, and excellent in working. Wiſ-
dom was co-eternal *with thee*, and
thou didſt poſſeſs her in the beginning of
thy ways, before thy works of old. Thy
glory has been from everlaſting; and
thine be the praiſe for ever. *Amen.*

A prayer adapted to the ſame ſubject.

O LORD! *thou haſt eſtabliſhed the world by thy wiſdom, and ſtretched out the heavens by thy diſcretion.* Thou haſt made every thing perfect in its kind, and *beautiful* in its ſeaſon. And as thou haſt eminently diſplayed thine aſtoniſhing ſkill in the make of man, and eſpecially in his internal frame——Thou haſt alſo in ſo exact a manner diſpoſed and adjuſted the outward courſe of things, that by reaſon of the different relations, orders, and dependencies of mankind, and the variety of incidents and changes which frequently occur in human life, there is full ſcope given for the trial of every temper, and for all

godlike, manly, and ſocial virtues, to exert themſelves in the utmoſt dignity and luſtre.

To thee therefore, O GOD! who alone art fit to govern thy reaſonable creatures, and to regulate the affairs of the univerſe ſo as to promote the main end of this thy moral government——To thee, we abſolutely refer ourſelves. Do thou be pleaſed to chooſe and appoint our ſtation of life for us. Let thy will bound all our deſires, and regulate all our paſſions.——If thou determineſt proſperity to be our portion, give us a grateful ſenſe of thy diſtinguiſhing goodneſs; and endue us with that temperance of ſpirit, that generous and enlarged ſenſe of benevolence,

that we may, in our ſeveral ſtations, be more extenſively uſeful, and greater bleſſings to mankind. Let not affluence and plenty make us careleſs, and luxurious, and devoted to purſuits of vanity. Let it not baniſh from our breaſts the gentle ſpirit of humanity, to make way for arbitrarineſs, inſolence and tyranny. Let not any height of wealth, or honour, make us forget that we are men, and that all mankind are our brethren——who, through thine infinite wiſdom, are ordained to *meet together*, and both *rich* and *poor*, the higheſt and the loweſt, to conſtitute one great *family*, of which thou art the common father and lord.

But if, O thou ſovereign and all-

diſpoſing mind! if in a world, which, in order to produce what is beſt upon the whole, thou haſt made ſubject to infinite changes, it ſhould be our lot to be depreſſed, and to ſtruggle with afflictve ſcenes; let us ſtill adore thy wiſdom, think of thee with reverence and honour, and acknowlege all the ways of thy providence to be *equal*, and *right*. With a compoſed and patient reſignation, let us ſay, *Thy will be done*. Inſtead of murmuring at the ungrateful and undeſirable ſcene, let us endeavour to improve it, and acquire, by means of it, greater refinement, firmneſs, and conſtancy of mind. When croſſes and diſappointments befal us, let us not be ſo ruffled and diſcompoſed as to be inattentive to the ſtill voice

of reaſon, and incapable of the ſolid ſupports and conſolations of religion. Let not any of the adverſe occurrences of life make us dejected and deſponding. Let us learn from them the *vanity* of the world, but neglect no part of our *duty* in it. Let us be quickened in our aſpirings after, and preparations for, a happineſs that is more exalted and durable,——more pure, independent, and divine. Let us be grave and ſerious under theſe humbling diſpenſations of thy providence, but not moroſe, peeviſh, and unſociable. From what we are called to ſuffer, may we acquire greater ſoftneſs and tenderneſs of ſpirit towards all that are in diſtreſs, and a more warm and lively feeling of their miſeries.

O GOD! thou haſt been pleaſed in thy moſt gracious and adorable wiſdom, to plant in us an ardent and unextinguiſhable deſire of happineſs, and ſtrong inſtincts to purſue it: And we thank thee, for having ſo admirably adapted the conſtitution of our nature to the chief and ultimate end of thy creation and moral government. But though we are thus taught and ſtrongly incited by thee, O GOD of nature! and father of our reaſonable and immortal ſpirits, to enquire, *who will ſhew us any good*, and eſpecially, who will direct us, to chooſe what is fitteſt and beſt for us upon the whole; yet as we are utterly unable to determine rightly for ourſelves, as to outward appearances

of good, and particularly ſtates and circumſtances of life, we moſt earneſtly pray, *that we may never be allowed to enjoy* any thing, that the world is moſt apt to admire, applaud, and envy, or that we ourſelves may think to be in the higheſt degree deſirable, if it would ſpoil our tempers, or corrupt our integrity. ——But when thou perceiveſt that this would be the effect, O GOD! *lift up the light of thy countenance upon us*, to irradiate and purge our minds: Look down in mercy on us thy frail and erring creatures, and either raiſe us to juſter and wiſer ſentiments, or *diſappoint* our fondeſt wiſhes; and diſpoſe things ſo in the courſe of thy providence, that all our *endeavours*, to bring this moſt dreadful

ful evil upon ourſelves, may be entirely *defeated*. And if *adverſity* be the ſchool in which our virtues are moſt likely to grow and flouriſh, we pray for *that* to be our portion. We *would be nothing*, but what thou wouldſt have us to be; *do every thing*, which thou wouldſt have us to do; and *ſuffer whatever* thou thinkeſt fit we ſhould ſuffer. We eſteem ourſelves highly honoured by being under thy protection, and having all our affairs over-ruled, ordered, and controuled by thy providence. While we move and act, in concurrence with thine unerring wiſdom, we are ſure that we ourſelves are ſafe, and truly wiſe here, and, as the neceſſary conſequence, ſhall be honourable and happy for ever.——

To thee, *O* GOD *only wiſe! who art able to keep us from falling*, to lead us in the paths of truth and righteouſneſs, and to deliver us finally from the dominion of error and vice, *to thee be glory in the churches*, through Jeſus Chriſt. *Amen.*

Devotions ſuited to the goodneſs of GOD.

O THOU eternal and inexhauſtible fountain of mercy! whoſe nature is *love*, and *goodneſs* itſelf,—— We deſire to raiſe our minds to the higheſt pitch of purity and fervour, to ſtir up all our rational powers, and every ingenuous and grateful affection, implanted within us, in order to adore and magnify thee, for this ſupremely glorious perfection of thy nature; which renders thee infinitely amiable, and the joy of the whole intelligent creation. And while thine abſolute eternity, omnipreſence, and infinity aſtoniſh, thy mere irreſiſtible power is dreadful, and thy ſtrict

juſtice has a ſevere and diſcouraging aſpect, eſpecially to guilty ſinners, we can contemplate thine eternal and all-animating goodneſs, thy gracious and moderating juſtice, thine unbounded mercy, and almighty benevolence, with delightful wonder, veneration, and love.

GLORY *be to thee, O* LORD! who art always immutably diſpoſed to diſpenſe the *wiſeſt*, and *fitteſt*, (which, to thine infinite underſtanding, muſt always be the ſame as *all poſſible*) good to the whole, and to every part of thy creation. All the ſcattered communications of good, that appear in the univerſe, all the varieties of excellence, all the ample proviſions for happineſs, all the diſ-

coveries of a generous and diffuſive benevolence, which are diſperſed among the beings that inhabit it—— are derived from thee, and are indeed but a faint *ſhadow* of that boundleſs perfection, which thou thyſelf poſſeſſeſt. And thou haſt ſo fixed the univerſal frame of nature, that when it is not obſtructed, but allowed to fulfil its appointed and regular courſe, it always tends to good upon the whole. The inſtincts of inferior creatures to tenderneſs, and beneficent offices, we juſtly adore as diſplays *of thy goodneſs*, O thou great creator of the world!

BUT, O LORD! as *thou art good to all, and thy tender mercies are over all thy works*; ſo we are bound, in a

peculiar manner, to praiſe thee for the ſingular care which thou wert pleaſed to expreſs for the happineſs of thy rational creation; and, above all, for the wonderful acts of *thy loving-kindneſs and mercy to all the children of men.* We adore thee, not as *our* creator and father only, but as the *merciful father of all mankind:* who haſt magnified thy wiſdom and goodneſs, in the curious frame and ſtructure of our bodies, (in reſpect to which we acknowlege ourſelves to be *fearfully and wonderfully made,*) but much more, in the ſublime powers and faculties of our minds, formed after *thy* divine *image*—— whereby we are rendered capable of the refined and exalted pleaſures of religion, and virtue; of the pleaſures

of ſociety, benevolence and friendſhip; and capable of knowing, loving, ſerving, reſembling, and for ever enjoying thee, the immutable fountain of life, and light, of perfection, glory, and bleſſedneſs!

We likewiſe adore thee as our conſtant preſerver, and unwearied bountiful benefactor, the God of our lives, and the author of all our happineſs, to whoſe unmerited bounty we owe—any degree of health, which we enjoy in our bodies, the free and regular exerciſe of the inward powers and capacities of our minds, our plenty, peace, and liberty, our reputation, influence and uſefulneſs; and all the neceſſaries, conveniences, and comforts, which thy liberal hand has provided, to ſweeten

human life, and render our paſſage, through this ſtate of diſcipline and trial, agreeable and eaſy to us. Theſe clear teſtimonies of thy goodneſs, thou haſt been pleaſed to afford us in the preſent ſtate; to ſupport and encourage our minds, while we are waiting for the fuller manifeſtations of it, in the glorious world above.

For, to our unſpeakable joy and conſolation, all nature proclaims thee, and thou haſt been pleaſed to repreſent thyſelf to us, not as a God ſurrounded with inacceſſible terrors, and breathing nothing but eternal vengeance and deſtruction to all who have been ſo unhappy as to deviate from the law and order of their being, into paths of vice, and extravagance;

but as *one, to whom judgment is a ſtrange work*, averſe from thy ſtated unchangeable diſpoſition, unleſs urged to it, by neceſſary maxims of wiſdom and goodneſs; as one in whom fury reſideth not, as ſlow to anger, and abundant in mercy—— who doſt commiſerate our errors, art deſirous that we ſhould return from our backſlidings, and ever ready to extend thy pardoning mercy to thy frail degenerate creatures, upon their ſincere repentance and reformation. And we deſire to raiſe and refine our praiſes, (that they may, in ſome meaſure, be worthy to be joined to thoſe of angels and archangels, and the innumerable glorious hoſt of heaven) for the *unſpeakable gift of thine only Son, to ſave thy people*

from their ſins: and that *thou art in Chriſt Jeſus, reconciling the world unto thyſelf, not imputing unto* penitent *ſinners, their treſpaſſes. Who can* ſufficiently *declare* thy marvellous *works* of goodneſs and *compaſſion*, O GOD! *Who can utter all thy praiſe!*

WHILE, we enjoy all theſe innumerable and unmerited favours, the free gifts of thee, O munificent parent of good! let us not darken and diſtreſs our minds, by entertaining any diſhonourable and ungrateful *ſuſpicions* concerning thine infinite goodneſs. Let us not be inſenſible of the mercies, by which we are encompaſſed, enlivened, comforted, and redeemed from ſin and miſery.

Let us not, from our ignorance of the views of providence in particular events, object againſt the whole adminiſtration of it; nor be ſo abſurdly vain, and arrogant, as to pretend to ſubſtitute, in the room of any of the works, which thou, O GOD! haſt wrought, a wiſer and more effectual method of communicating the greateſt good upon the whole. But may this part of thy divine character, which ſupplies univerſal life to the creation, diffuſe its warmth, and quickening influences, throughout all mankind; exciting all to the higheſt refinement of their moral and ſocial powers. Let it, according to its natural tendency, produce, in the virtuous, an increaſing generous ardour and delight in doing good; a reformation of

manners, in the degenerate; confidence of mercy, in the penitent; and calm reſignation and hope, in the afflicted.

AND for ourſelves, in particular, we moſt humbly pray, that a deep and efficacious ſenſe of thy ſtupendous goodneſs may remain upon our hearts, and be a principle of conſtant and chearful obedience to thy holy laws. May *we love* thee above all, as a being ſupremely excellent. Let not our love of thee be a groſs and ſenſual affection, wholly proceeding from warm and lively ſpirits, and raptured paſſions; but pure and intellectual. Our underſtandings being fully enlightened, and eſtabliſhed in juſt and worthy conceptions of thee, let us

prefer thee to all other beings, and center our ſupreme complacency in thee. And let the foundation of this high eſteem be not, merely, particular inſtances of favour and mercy conferred upon us, but the eſſential goodneſs of thy nature. Let us raiſe our love of, and delight in, thee, into truly generous and diſintereſted diſpoſitions, by chiefly fixing their ground in thine infinite benevolence; which always inclines thee, O univerſal parent! to adminiſter impartial juſtice to all, *without reſpect of perſons*, to communicate happineſs, not to any *arbitrarily* diſtinguiſhed and choſen to be favourites; but, in the moſt *equitable* and *fit proportions*, to the univerſe of thy rational creatures. But above all, O GOD! grant that

we may be transformed into a *reſemblance* of *thy mercy*. May we endeavour to tranſcend the character of merely righteous, and riſe, above it, to that of good men, tender-hearted, ſympathizing, and univerſally benevolent. May we be true lovers of our country, and the friends of all mankind. May our ſouls be ſo enlarged and diffuſed, as to comprehend, within the ſcope of their good wiſhes at leaſt, all beings capable of happineſs. May we imitate thee, *O father of mercies! and* GOD *of all comfort!* by relieving the diſtreſſed, inſtructing the ignorant, confirming the doubting and irreſolute, and endeavour to remove, in all with whom we converſe, needleſs fears and anxieties, by promoting worthy and

amiable apprehenſions of thee; that, being free from all ſuperſtition, they may rejoice in thee as their *father*, at the ſame time that they prepare, with awful reverence, to meet thee, as their omniſcient and impartial *judge*.

O moſt gracious GOD! enable us to allay every uneaſy ferment, and to ſubdue every turbulent and injurious paſſion; that, being inſpired by thy divine ſpirit, we may abhor all malevolence and cruelty, all rancour and malice, all pride and oppreſſion, and all deſires of revenge. May we be diſpoſed *to love our enemies, do good to thoſe who hate and perſecute us*, that we may prove ourſelves to be the genuine *children of thee our hea-*

venly father; who doſt good even *to the evil, and the unthankful,* who *cauſeſt thy ſun to riſe on the good, and on the bad,* and *ſendeſt rain on the juſt, and on the unjuſt.* O GOD! thou art the father of the rational world, who didſt form them all for happineſs; and thou didſt intend all inferior creatures, who are capable of pleaſure and pain, for good upon the whole, adapted to their reſpective natures: we deſire to concur with thee, in doing our utmoſt, to advance this great end of thy creation and providence. Do thou aſſiſt us in forming, and make us vigorous and unwearied in executing, the moſt noble and extenſive ſchemes of public, and private uſefulneſs. May we ſtrive, to the fulleſt extent of our power, to make all around

around us eaſy and happy. And as thou haſt implanted, in us, natural and unextinguiſhable ſympathies, and ſoft relentings of heart, at all appearances of evil and miſery; may we always cheriſh this divine diſpoſition, and eſteem it our moſt worthy imployment, and our moſt exalted pleaſure, to baniſh, as much as in us lies, *vice*, and all *real evil*, out of the world. Animated by ſuch a ſpirit as this, may we experience a conſtant ſource of dignity, and of refreſhing joy and tranquility, within: and finding ourſelves raiſed, and elevated, to a nearer reſemblance of *thee*, may we be always prompted to aſcend ſtill higher, towards the perfection of our nature; till at laſt we ſhall be cloſely, and for ever, united

to thee, *O thou* GOD *of love!* from whom happineſs flows: and to whom be rendered, by all beings endued with reaſon, all honour, obedience, and grateful ſervice, both now, and for ever. *Amen.*

An univerſal prayer: Or a prayer for all ranks and conditions of men.

—O GOD! thou *haſt made, of one blood, all nations of men, to dwell on all the face of the earth*——And as they are all *thine off-ſpring*, with reſpect to their reaſonable and immortal part, and derived from one common parent by their earthly nature, thou haſt evidently declared it to be thy deſign in their firſt formation, that they ſhould conſider themſelves as one public community, governed by the ſame general laws, whoſe dependence is mutual, and their intereſt inſeparable; and who are to be ſupported and nouriſhed by a ſpirit of benevolence, and united zeal for

the common good, diffuſed through all the parts. As, therefore, we are plainly taught by nature, and as it is a duty, which thou haſt expreſsly enjoined upon us by revelation,—— we would offer up *ſupplications, prayers, interceſſions, and giving of thanks, for all men.*

O THOU GOD *of the ſpirits of all fleſh!* who wouldſt *have all men to be ſaved*, and to *come to the knowlege of the truth*, grant, we beſeech thee, *that thy ways may be known upon earth, and thy ſaving health unto all nations.* May all mankind have their underſtandings and their hearts united, in acknowleging, adoring, and humbly ſerving thee, *the only true and living* GOD! *and Jeſus Chriſt, whom*

thou haſt ſent, as the only mediator between GOD *and man.* Be pleaſed ſo to direct, and order, all the affairs of the world (in a manner conſiſtent with thine infinite wiſdom, and with the eſtabliſhed rules of thy government over intelligent and free creatures) that all hindrances to the introduction, and more complete eſtabliſhment, of thy univerſal kingdom of purity and righteouſneſs, may be ſpeedily removed.

PUT an end, O bleſſed GOD! to the triumphs of tyranny and violence, throughout the earth; to the ambitious and deſtructive ſchemes of turbulent and ungodly princes; to the effuſion of precious human blood, and to the unnatural devaſtations and

calamities of war. Let *not nation riſe up againſt nation, any more*, but *turn their ſwords into plough-ſhears, and their ſpears into pruning-hooks*, and learn to cultivate the arts of univerſal harmony and peace: that there may be no more *hurting* and *deſtroying* throughout all the nations, nor in all *thy holy mountain*, no more any violations of the natural, civil, or religious rights of mankind. But may a manly and chriſtian ſpirit of free inquiry be every where encouraged and honoured; and all the attempts of weak and ignorant, or of intereſted and deſigning men, to corrupt true religion, and load it with incredible doctrines diſhonourable to thy perfections, be fully detected, and expoſed.

PUT a ſpeedy end likewiſe, (if it be agreeable to thy will, and to the great ſchemes and purpoſes of thine univerſal providence) to all impoſitions upon conſcience, and perſecution for righteouſneſs ſake; and may integrity and virtue, may juſtice, liberty, and happineſs, may *pure* and *undefiled religion before* GOD, *even the father*, and primitive chriſtianity, in its native ſimplicity and glory, univerſally prevail. And that this bleſſed and deſirable ſtate of things may the ſooner, and the more eaſily, take place, be pleaſed, O GOD! to put a ſtop to all *pagan* idolatry, and ſuperſtition. May the impoſture of *Mahomet* be clearly diſcerned, by all its profeſſors to be a ſcheme that encourages exceſſes of luſt, and ambiti-

on, and is therefore unworthy thine infinite purity and juſtice: and remove the prejudices of thine antient people the *Jews*, that they may be again reſtored to thy favour——. That ſo, throughout *all the earth*, there may be but *one Lord, and his name one.*

BUT as we are concerned for the purity of thy churches, and the honour of the true chriſtian religion, we are bound more particularly and earneſtly to pray, that thou wouldſt utterly ſubvert the antichriſtian, *Romiſh* church, which thou haſt permitted, for ages, to be an ungodly and wicked faction againſt the common rights of mankind. Diſcredit, and bring into everlaſting contempt

and deteſtation, all its monſtrous innovations, its enormous pride and tyranny, its multitude of vain traditions, that make void thy holy commandments, its boundleſs ſuperſtitions, its trifling commutations for ſin, its impious doctrines, the horrors of its inquiſition for blood; by which ſhe has been long filling up *the meaſure of her ſins*, and preparing herſelf for *the day of vengeance*. Convert theſe degenerate ſavages, theſe enemies to humanity and mercy, if they ſtill remain capable of any kind and ſoft impreſſions; if not, confound all their devices, and ſpeedily *conſume them with the ſpirit of thy mouth*, and *with the brightneſs of thy coming*.

AND, O GOD of truth and order!

we pray for thy *reformed* churches, that they may renounce, more intirely, all *dominion over the faith and conſciences* of their fellow-chriſtians, and be brought nearer to *the truth as it is in Jeſus.* Root up *every plant, which thou our heavenly father haſt not planted*, and rectify every thing that is amiſs, in doctrine, diſcipline, worſhip, and practice, according to the ſtandard of thy holy and infallible word.

WE pray, likewiſe, for all kingdoms, and public communities of men——that thou wouldſt be pleaſed to favour all *good* ſocieties with thy ſpecial protection, and crown them with proſperity and honour; and make uſe of all methods, that

are agreeable to the plan of government, which thine infinite wiſdom has eſtabliſhed, for the reformation of ſuch as are *corrupted* and *vicious*, that theſe likewiſe may enjoy the bleſſings of order, peace, and liberty, and become the objects of thy kind and favourable regard.

BUT above all (as we are by the ſtricteſt ties of duty bound) would we implore thy peculiar bleſſing for the kingdoms of *Great Britain* and *Ireland*, to which we ſtand more immediately related. Reſtrain that profaneneſs and blaſphemy, that diſregard to thy providence, and to all public offices of religion; that ſelfiſhneſs, pride, and diſcord, that inconſideration, and levity; that unbound-

ded vanity, luxury, and groſs ſenſuality, which are prevalent in the midſt of us; and which are a diſgrace to, and tend to the utter ruin of, all civil ſocieties. And pour out upon us the contrary ſpirit of wiſdom and piety; of purity, of peace, and mutual harmony; of morality, and juſtice: pour out upon us a ſpirit of humble repentance, and reformation, of all our *national* vices; a ſpirit of fervent prayer, and ſupplication, for thy mercy; that ſo thou, O great king, and governour among the nations! mayſt be prevailed with to avert peſtilence and famine, earthquakes, wars, and all other thy deſolating judgments from us, and that our iniquities may not terminate in our utter deſtruction. Grant, that all

the inhabitants of theſe lands may have their hearts united in the fear of thine holy and awful name, in a joint purſuit of one common intereſt, and in brotherly love, and chriſtian charity, one towards another.—— That thou mayſt delight to *dwell among us*, and to *do us good*; that thou mayſt ſucceed and proſper all our public ſchemes and councils, ſo far as they are conſiſtent with equity, and do not interfere with the rights of other nations, and the general good of mankind: and that our religion, and our liberties civil and ſacred, under the auſpicious care of thine over-ruling providence, may be tranſmitted down ſecure, and in their utmoſt perfection, to lateſt generations.

IN an eſpecial manner we pray, that thou wouldſt preſerve, and bleſs, our ſovereign lord king GEORGE, whom, in thine infinite wiſdom, thou haſt been pleaſed to ſet over us. Eſtabliſh *his heart* in a humble, conſcientious reverence of thee, (O thou *king of kings*, and *lord of lords*, and ſupreme ruler of princes!) and *his throne in righteouſneſs*. Continue to inſpire him with a love of juſtice, a zeal for religion, and a generous concern for the welfare of the people, committed to his care. Defend him againſt all the evil deſigns of malevolent and ſeditious men, and give him victory over all his, and the nation's enemies, both at home, and abroad. Let him *ſcatter the wicked*

with his eye; and, *in his days, let the righteous flouriſh*, and let *there be abundance of peace*. Support him under the cares and inquietudes, to which thrones are ſubject; and give him magnanimity and fortitude, to bear up under the common misfortunes and calamities of human life, from which the greateſt princes are not exempted. And may his reign over us be long, and glorious, and eaſy to himſelf, and happy to all his ſubjects, and to *Europe* in general.

BLESS, we beſeech thee, his royal highneſs GEORGE prince of *Wales*, the Princeſs dowager of *Wales*, the Duke, the Princeſſes, and all the royal family. May they know thee, *the* GOD *of their fathers*, and walk

before thee with *an humble* and *obedient heart*. May they be adorned with all great and heroic qualities, with every amiable, chriſtian, princely, and divine virtue; and, thereby, be fitted for thoſe high and important ſervices, for which thy providence may have deſigned them. May they be an honour to their illuſtrious ſtations, and eminent bleſſings to mankind.

O THOU ſovereign diſpenſer of juſtice, from whom there is no appeal! preſide in the High Court of Parliament. Over-rule their debates, and conſultations, for the public welfare. Teach thou *our ſenators wiſdom:* and may all the members of that great aſſembly be *men fearing thee, hating covetouſneſs*, corruption, and all manner

ner of *iniquity*. May they be directed to ſuch meaſures, and purſue them with ſteadineſs and unanimity, as ſhall eſtabliſh the trade, and peace, and honour of this our native country, and the tranquility of other nations round about us, upon a ſolid and permanent foundation. And grant, that all inferior Magiſtrates may be a *terror to evil doers*, and a *praiſe* to *them that do well*. Let them honour the laws, by an exact obſervance of them themſelves, and by an impartial adminiſtration of juſtice, to all without diſtinction. May they endeavour by their authority, and by their example, to ſuppreſs all flagrant vices and immoralities, and to promote an univerſal reformation of manners in the midſt of us.

To that end, do thou proſper the miniſtration of the everlaſting goſpel of thy Son. May *thy miniſters*, of all denominations, have *grace of thee to be found faithful*. Let them not *walk in craftineſs*, nor *handle the word of* GOD *deceitfully*: let them not *lord over thine heritage*, but be *examples to the flock*. Let them *mind the things, that make for* purity, and *peace*, thoſe eſſential things, *by which* chriſtians *may edify one another*. And, by their means, may the ignorant be rightly inſtructed, in the momentous principles and duties of religion, ſinners converted from the *error of their ways*, and thy people *built up* in faith and peace, holineſs and comfort, unto *eternal life*.

AND, O moſt gracious GOD! that our prayers, like thy mercy, may extend to all ranks and conditions of men, we pray for all the ſons and daughters of affliction, for all that are troubled and diſtreſſed, whether in mind, in body, or outward circumſtances. Eaſe thoſe that are in pain, reſtore the ſick, ſtrengthen thoſe who labour under infirmities and decays of nature. Do thou from heaven, the habitation of thy glory and goodneſs, the *father of the fatherleſs*, and the GOD *and judge of the widow*, *bind up the broken in heart*, and *comfort thoſe that mourn*. Support the aged, ſuccour the tempted, ſatisfy the doubting, and ſupply *the poor with bread*. *Plead the cauſe* of the oppreſſed and perſe-

cuted; whom we would remember, with a generous ſympathy, while we ourſelves enjoy the invaluable privilege of worſhiping thee, without reſtraint or terror, according to the light of our own minds, and the dictates and convictions of our own conſciences. And grant, that one ſpirit of piety, purity and peace, and of benevolence, harmony, and happineſs, may be diffuſed through thy whole reaſonable creation.

And we pray that all mankind, eſpecially, may aim, in their ſeveral ſtations, to be as uſeful as poſſible; and to communicate the moſt extenſive and general good. Let openneſs of heart, and mutual confidence, and a delight in the proſperity of others,

increaſe the happineſs, and alleviate the cares of human life. Let all carefully avoid criminal artifice and fraud, and practiſe ſtrict juſtice and fidelity, in all its branches. Let not prejudice or pride tempt them; let not a miſguided and head-ſtrong zeal ever tranſport them to violate theſe holy and immutable obligations. Reduce, O GOD! all their appetites, all their affections and deſires, to that calm temperature, and may they behave, in the various relations of life, with that equity and candour, that gentleneſs and goodneſs, that mutual reſpect and honour, as will beſt ſubſerve the great ends, for which thou haſt formed them for ſociety here, and made them capable of more refined ſocial affections, and more exalt-

ed ſocial pleaſures, in the future world —when they ſhall be joined to the *ſpirits of the juſt made perfect, to an innumerable company of angels, to Jeſus the mediator of the new covenant*, and to thee, the everlaſting *Father* and *judge* of all, in the higheſt dignity and perfection of their nature. Now to thee, the almighty creator, the continual preſerver, and the merciful *ſaviour*, of *all men*, but eſpecially of them that believe, be aſcribed, through *Jeſus Chriſt our ſaviour* *, everlaſting praiſe, and glory, love, obedience, and ſubmiſſion, as a homage due from all thy creatures. *Amen.*

* Tit. iii. 4,—6.

A general prayer: Or a prayer for common occaſions.

O MOST glorious and for ever bleſſed LORD our GOD! whoſe *kingdom ruleth over all: Thy kingdom is an everlaſting kingdom*, and *thy dominion endureth from generation* to *generation*. We deſire to proſtrate our ſouls at the footſtool of thy glorious throne, adoring thee as a being of tranſcendent and incomprehenſible majeſty, of abſolute rectitude and perfection of nature, of ſpotleſs purity, of ſtrict inflexible juſtice, of unerring and fathomleſs wiſdom, of boundleſs uncontroulable power, of unlimited unchangable goodneſs, worthy to be praiſed, feared and

loved by all thine intelligent creatures. We deſire, with the humbleſt reverence, to adore thee, as the great creator of *heaven and earth, and of all things viſible, and inviſible*; who haſt diſplayed thine infinite power, wiſdom, and goodneſs, in the moſt illuſtrious and aſtoniſhing manner, in all thy works of creation: ſo that *the heavens declare thy glory, and the firmament ſheweth thine handy-work; the whole earth is full* of abundant teſtimonies of thy *loving-kindneſs and mercy*; and the minuteſt of *thy works praiſe thee.*

We adore thee, likewiſe, as the ſupreme lord and governor of all things, whoſe ſovereign and efficacious providence is over the whole

univerſe; conducting, and diſpoſing, all events for the general good of thy creatures, and for the particular advantage of thoſe who ſincerely ſerve thee, and place their humble truſt and confidence in thy mercy. We moſt highly rejoice, that thou *the* LORD GOD *omnipotent*, moſt wiſe, moſt righteous, and moſt merciful, *reigneſt*. We rejoice in the propitiouſneſs and clemency of thy government, in the reaſonableneſs, equity, and purity of thy laws. We eſteem it our high honour, and our ineſtimable privilege, that we have liberty to ſpread our wants, and difficulties before thee; who art *able to do exceeding and abundantly for us, beyond all that* we are able either *to aſk or think*, and art tenderly concerned for the

happineſs of all thy creatures. We refer ourſelves, and the management of all our concerns, to thine unerring conduct, being ſolicitouſly *careful for nothing*, but *in every thing by prayer and ſupplication*, with fervent and devout thankſgivings, *making known our requeſts unto thee.* O everlaſting *father of mercies!* O GOD *and father of our lord Jeſus Chriſt!* incline a favourable ear to our ſupplications; and *enter not into ſtrict judgment with us, thine* unrighteous and *unworthy ſervants!*

WE have great reaſon, O GOD! with ſhame, and remorſe, and the deepeſt contrition of ſoul, to confeſs before thee our manifold ſins, and the heinous and aggravated provoca-

tions, which we have offered to thine heavenly majeſty. We have offended againſt thee, our creator, and father, our ſupreme and moſt righteous governor, our conſtant benefactor, and the eternal fountain of good. We have violated thine holy laws, affronted thy ſovereign authority, and abuſed thy tender mercies. We have, in many inſtances, acted unbecoming the dignity of our reaſonable nature, as men, and unſuitably to our high character, and glorious hopes, as chriſtians. We have *ſinned againſt heaven, and before thee*, before thine omniſcience, thy ſtrict juſtice, thine abſolute and immaculate purity, and are *not worthy to be called thy children.* But our hope and confidence is in thine infinite mercy, O GOD!

And to encourage this hope, thou haſt proclaimed thy *name* (by which thou deſireſt, eſpecially, to be known) to *be the* LORD, *the* LORD GOD, *abundant in goodneſs, forgiving iniquity, tranſgreſſion and ſin*; who, though thou wilt *by no means clear the* incorrigible *guilty, yet deſireſt not that any one* reaſonable and immortal ſoul, which thou haſt made, *ſhould periſh, but that all ſhould come to repentance. Be merciful unto us, O* GOD! be merciful unto us *according to thy loving kindneſs*, and *acording to the multitude of* thine eſſential and unchangeable *mercies, blot out all our trangreſſions.*

AND that we may be completely qualified for thy pardoning grace,

according to the general condition which thou haſt fixed, (not arbitrarily, but becauſe it is eternally *fit* and *neceſſary* in the reaſon of things) grant, that we may exerciſe moſt humble and unfeigned repentance, for all the errors of our paſt conduct: and wherein we have done amiſs, enable us, by thy kind concurrence with our own ſincere endeavours, to do ſo no more. Let us look upon all vice, and moral depravity, with averſion and horror, as the ſtain and infamy of our reaſon, a contrariety to thy moſt perfect nature, and tending to introduce deformity, diſorder, and miſery into the moral world. *Create in us, O* GOD! *pure hearts, and renew right ſpirits within us. Caſt us not away from thy preſence, and take not thine holy*

ſpirit from us. And to that end, we pray, *that thou would cleanſe us from all our ſecret faults. Keep back thy ſervants alſo from wilful and preſumptuous ſins, that they may not have dominion over us*; and by degrees, entirely over-rule the authority of conſcience, and root out our natural ſenſe of good and evil. But being delivered from theſe fatal obſtructions to an entire reformation of the temper of our minds, and of our outward manners, may *the meditations of our hearts, the words of our mouths*, and *the actions of our lives*, become from hence-forth, and to the end of this our probationary ſtate, *acceptable in thy ſight*, O LORD! our ſtrength, *our redeemer*, and our judge!

AND, as the only juſt foundation of all religious duty and ſervice, be pleaſed to grant, O GOD! that we may be careful, evermore, to maintain and cultivate exalted and honourable apprehenſions of thy perfections, and providence, and, above all, juſt and worthy conceptions of thy moral character. May we *ſanctify thee in our hearts*, and make thee the object of our ſupreme and habitual reverence and veneration; and *love* thee *with all our underſtandings, with all our minds, and with all our ſtrength*, as the beſt and moſt amiable of all beings. And let it be our higheſt ambition, and what we eſteem the chief honour, and *happineſs*, of our intelligent nature, to reſemble thee,——*to be holy, as thou*

art holy, merciful as thou art merciful, and perfect, in proportion to the extent of our weak and limited powers, as thou, *our father, who art in heaven, art perfect*. O thou great ruler of the world, and diſpoſer of all events! may we conſtantly acknowlege, that all thine orders and regulations are infinitely wiſe, and gracious, and, with entire compoſure, and calm reſignation of mind, acquieſce in all the diſpoſitions of thy providence——Being firmly perſuaded, that, when the outward face of things is dark and diſconſolate, and ſeems moſt entangled and confuſed to our deluded imaginations, or to our proud and diſcontented paſſions, that, even then, every thing is rightly conducted by thine inviſible hand, and upon the ſtrict-

ſtricteſt principles of wiſdom, juſtice, and of paternal and invariable goodneſs.

And as thou haſt, in the nature of things, inſeparably connected religion with moral virtue, we moſt humbly pray, that we may faithfully diſcharge the duties we owe one to another, as well as the duties of piety, which more immediately relate to thee our God. Let us *love mercy*, and delight in doing good, as well as in *walking humbly before thee.* Let us practiſe impartial juſtice, ſtrict inviolate fidelity, generous and diffuſive benevolence, and exerciſe tender ſympathy and compaſſion, towards all that are in diſtreſs. Let us *rejoice with thoſe that rejoice*, and *weep with thoſe that weep*; *and bear one another's burdens*,

that ſo we may *fulfil the law of Chriſt*. *Let us learn of him*, to be gentle and condeſcending, *meek and lowly in heart*; and, in order to this, may we endeavour thoroughly to mortify pride and raſh anger, ſtubbornneſs and obſtinacy of ſpirit, and root out of our natures, all the ſeeds of malice and revenge. May we be affable and obliging to all, and cultivate the ſublime principles of univerſal goodneſs, and a love of all mankind; which no private prepoſſeſſions, no national animoſities, no religious differences, can controul, or extinguiſh; that ſo, throughout the whole of our conduct, we may dignify our natures, and recommend religion; be lovely in ourſelves, and agreeable and uſeful to others; and endeavour to the ut-

moſt of our capacities, to introduce univerſal peace, concord, and happineſs.

AND that we may be the more effectually diſpoſed for performing the indiſpenſable duties, which we owe to thee our GOD, and to our fellow-creatures, may we be ſtrict in all the offices of ſelf-government, and reſtrain all our affections and appetites within due bounds, that they may all remain in a ſtate of ſtrict ſubordination to the eternal law of reaſon, and the holy goſpel of our Lord *Jeſus Chriſt*. May we be ſober and chaſte, and *temperate in all things, and keep our hearts with all diligence, becauſe out of them are the iſſues of life*; remembering, that thine all-

ſeeing and heart-ſearching eye, O moſt holy governor of mankind! is upon us, and that thou wilt *bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

O LORD! *who knoweſt our frame, and remembereſt that we are but duſt,* have compaſſion on our frailty and infirmity, and *ſuffer us not to be tempted, beyond what we are able to bear,* that we may *never remove our integrity from us,* and that *our hearts may not reproach us as long as we live;* but that *this may be the conſtant matter* of *our rejoicing, even the teſtimony of our conſciences, that in ſimplicity, and godly ſincerity, we have had our converſation in the world.*

Let no difficulties ever diſcourage us, or break the force of our pious and holy reſolutions. Let none of the allurements and vain pleaſures of this world debaſe our minds, and taint and corrupt our innocence. Let us not, for the ſake of ſuch ſuperficial, tranſitory, and unſatisfying trifles, forfeit our hope of immortality. But let the conſciouſneſs of our ſincere endeavours to ſerve thee, and anſwer the end of our creation, ſupport us under all the revolutions and changes, and under all the diſappointments and calamities, of life; and fortify us againſt the anxieties and terrors of death: and, O GOD! in that awful day, when *the heavens, being on fire, ſhall be diſſolved, and the elements ſhall melt with*

fervent heat, and the earth, with all the works of it, *ſhall be burnt up,*——O And when thou, ſupreme over all, ſhalt *by Jeſus Chriſt render to every man according to his deeds,* we may be able to lift up our heads before thee, with humble confidence and joy, and have *an enterance adminiſtered to us abundantly,* into thine *everlaſting kingdom* of glory.

O FATHER *of lights!* thou eternal fountain of wiſdom! what we know not, teach thou us; what there is amiſs in us, diſpoſe us thoroughly to reform; what there is good in us, do thou help us to perfect. O GOD of infinite purity! deliver us from the dominion and tyranny of irregular luſts, from the darkening and inſlav-

ing power of corrupt and criminal prejudices, from the influence of vain cuſtoms, and the contagion of evil examples; that we may dare even to be ſingularly good, and in times of uncommon and general depravity, to ſtand up, though it were alone, for thine honour, O GOD! for the happineſs of human nature, and for the ſacred and immutable principles of true religion, and prepare us for all events of thy providence, that we may behave with honour to our reaſonable frame, with honour to our chriſtian profeſſion, and to our partilar characters and ſtations in life. Thus may we, by continual improving, under thine over-ruling guidance and direction, in generous and divine

diſpoſitions, and by a ſtrict courſe of rational piety, of ſteady, preſevering, chearful, and amiable virtue, *adorn the doctrine of* GOD *our Saviour*; and, having made the beſt preparation for our great change by death, and for the awful conſequences of it, may we with ſerenity of mind, and peace of conſcience, *look for thy mercy unto eternal life, through Jeſus Chriſt, our* LORD.

AND now, O GOD! we reſign ourſelves to thy care and guidance. Defend us this day [*or night*] from innumerable evils and dangers, to which we are expoſed; proſper us in all our juſt, lawful, and honourable deſigns and undertakings; and may

we acknowlege thee in all our ways. Direct us by thine unerring wiſdom, defend us by thine almighty power, and provide for us by thy never failing goodneſs, while we are in this uncertain tranſitory life; and after death, we moſt humbly beſeech thee, O GOD of our ſalvation and hope! to be our *inheritance, and exceeding great reward*, through *Jeſus Chriſt* our Saviour, who hath taught us, when we pray, to addreſs ourſelves to thee, as

OUR *father, who art in heaven. Hallowed be thy name. Thy kingdom come, thy will be done in earth, as it is in heaven. Give us, this day, our daily bread. And forgive us our*

treſpaſſes, as we forgive them, that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE END.

28 SE60

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CONTENTS.

ON man's natural power to find out GOD, page 3

A ſhort prayer; being a continuation of the ſame ſubject, 10

Devotions and prayers ſuited to the unity of GOD, 15

A prayer directed to GOD *as a ſpirit,* 23

A form of devotion to be offered up to GOD *as omniſcient,* 28

CONTENTS.

The ſame continued, 39

An adoration of the divine wiſdom, 49

A prayer, adapted to the ſame ſubject, 60

Devotions ſuited to the goodneſs of GOD, 69

An univerſal prayer: Or a prayer for all ranks and conditions of men, 85

A general prayer: Or a prayer for common occaſions, 105